

Knoxville Weekly Chronicle.

WEDNESDAY, FEBRUARY 12, 1873.

THE BOARD OF TRADE LECTURES.

Interesting Points About the Plains--The Indians and the Mormons.

An unusually large and appreciative audience assembled last night to hear Chas. D. McGuffey, Esq., deliver his lecture on "A year among the Plains, the Indians and the Mormons." The lecture was an exceedingly interesting narrative of a journey across the plains of the far West in 1865, where the speaker went in search of health. His descriptions of the scenery on the way, the life of the emigrants, the conflicts with the Indians, the life, religion, home and customs of the Mormons were most entertainingly and graphically presented. The lecture was in every respect a complete success and the effort has added to the already high literary reputation of Mr. McGuffey. We give below such extracts as our space will permit. Of the trip across the plains Mr. McGuffey says:

Rude and tollsome is the weary march of the Westward bound traveler, full of peril and hardship, but free and vigorous and well calculated to keep eye, limb and arm ever on the alert and develops to the full that quickness of resource and indomitable endurance under toil and labor, which is such a characteristic of the American people. The mode of travel presents but little variety. Every morning, in the pale light of early dawn, the unwelcome shout of the wagon master summons us half asleep from our blanket couches on the ground or under wagon covers, and amid the struggling, wrangling and cursing which accompanies the yoking of the oxen, we see the sun rise in beauty beyond the horizon over the homes we have left so far behind. As his beams grow fiercer the train moves slowly on, the wagon master riding in front to see that the way is clear and to look out for water and grass for the next encampment, the wagons trailing out in single file behind.

HOW INDIANS FIGHT.

The style of warfare of the Indian is at once peculiar cowardly and effective. The most vigilant eye can rarely detect his stealthy form except in the moment of attack, swooping suddenly out from behind some neighboring bluff, the painted warriors mounted on their swift Indian ponies rush down on the startled train, riding in curves and circles, so as to baffle the aim of the emigrant, and uttering most savage yells in the endeavor to stampede the stock.

The drivers, taken unawares and encumbered with the care of their teams, are able for a few moments to offer no effectual or organized resistance, while in the mean time showers of Indian arrows and bullets come mingling with their savage cries. Is a gun or pistol pointed at one of them, the wily savage drops behind his horse's side, and clinging by leg and arm continues to discharge deadly missiles from under his horse's neck. In a few moments either the animals of the caravan are stampeded and running frantically in every direction over the prairie, or the attempt is over, the travelers are forming corral, or flocking together at the point of danger, and the red skin, fearing the brunt of battle, has wheeled out on the prairie beyond rifle reach, and secure of pursuit, unless unusual desperation or overwhelming odds should tempt him, as is sometimes the case, to dare the chances of a prolonged engagement.

ABOUT THE MORMONS.

The Mormon system of religion which is far more intricate and plausible than is generally supposed, is based on the belief that the true church of Jesus Christ was marked by the gifts of the gospel, speaking in tongues, prophesying, healing, casting out devils, working miracles, and that this church disappeared from the earth, to be restored again by Joseph Smith. The words of Christ, "these signs shall follow them that believe," they consider as applying, not alone to the time of the Savior, but to all coming generations.

Their church organization is modeled after that of the Scriptures, with which it professes to be in most respects identical. They have their twelve apostles, their bishops, priests and elders, even a rank known as seventies to correspond with the "other seventy" whom Christ sent forth into the world. Joe Smith they consider as divinely inspired a prophet as Isaiah, as directly in communication with God as Moses on the Mount, and as holy and sainted a martyr as Stephen.

Laying on hands and anointing with oil for the healing of the sick are still practiced and many speak with evident intentional truthfulness of wondrous cures of which they have been the subject or the witness, while the numerous failures are generally attributed to lack of faith.

It is difficult to realize that one on the American Continent and in the nineteenth century, to see a quartette of grave elders holding up between them a bottle of olive oil, while (the cork being first carefully drawn) one of their number repeats a prayer, the object of which is to cleanse the fluid from all contamination it may have experienced by passing through the hands of those "who know not God," to wit: all but the Mormons, and render it efficacious for healing the Saints of the Lord, or hear men gravely telling of heaven-sent visions of themselves or their brethren in the church.

Asceticism is above all things discouraged among them. Brigham was himself the owner of the theater, a son-in-law the manager and some of his daughters among the actresses. Dancing is not only allowed but recommended by the authorities of the church.

HOW THE MORMONS DANCE.

A ball witnessed in our little village served to illustrate many of the striking anomalies of Mormon character. The scene of the dancing was the village church, and the exercises were conducted on an elevated platform, commenced their music and the sport began. All ages and conditions mingled in the circle; here might be seen a mother dancing with her son, there a venerable and much-widowed dignitary of the church leading out a young girl soon to be added to his harem. At intervals the younger brethren retired

from the building and drawing from their hiding places in the snow their liquor flasks, refreshed themselves and returned to the sport. On a similar occasion one of the chief dignitaries of the village church took up a public collection to obtain a fresh supply of liquor for one of the musicians who refused to proceed farther without it, the article being kept for sale by another leader of the church. Towards morning an elder stepped forward and gravely dismissed the assembly with prayer.

Not even the members of the church know the number of the wives of Brigham Young, which has been variously estimated at from one to five score. They are probably somewhat over forty in number, though some are merely sealed to him for the next world so as to partake of his celestial glory, being perhaps the wives of other men in this world, and many of them dwell out of Salt Lake City, scattered throughout the valleys of the Territory.

Their religion does not peremptorily enjoin polygamy, or "plurality," as they mildly term it, but commends it as a valuable means of growth in grace and an institution established by God and abolished through the wickedness of man, the example of the early Scriptural patriarchs being frequently cited in support of their doctrine. They also commend it as a valuable promoter of masculine domestic virtue and denounce bitterly the corrupted morals of monogamic Gentiles.

THREE WIVED MORMON IN TROUBLE. The green-eyed monster does not keep aloof from even the homes of these patriarchal saints, and men with more than one helpmeet frequently build for them separate houses or locate them in different portions of the same building to prevent quarrels, sometimes spending alternate weeks or fortnights with each charmer, thus securing a perpetual round of honey moons.

I recall the case of one very worthy old Mormon, Ebenezer Brown, known as Uncle Nezer, whose triple, channeled course of true love did not always run smooth. The old man had a block of three adobe houses in the little village of Draper. In the centre dwelling lived an old wife, somewhat near his own age, in the western a younger wife, Simanthy, a young American woman, and in the eastern most house, towards the Wasatch range, lived his youngest bride, Mary, an English woman. The venerable patriarch spent alternate weeks at the different houses. On occasion, such trouble would arise as the fair brides kicking his clothes from door to door, each deeming the task of washing the same. But his troubles came to a sad focus one Sabbath morning, during my visit. His week was up with Mary and it was his duty to report promptly at breakfast at Semanthy's hospitable board. But the old man, though a latter day saint, was nevertheless, only a human one, and he had an especial weakness for Mary's cooking, and in a fatal moment he yielded to the temptation and took that meal with Mary.

The scene that ensued when he presented himself before the slighted Simanthy may be better imagined than described.

Tears, a vehement protestation that she regretted not having been buried before making the acquaintance of her fraction of a lord and master and a general raising of such a degree of the old Harry as an angry and slighted helpmeet is capable of, were the preparation of Uncle Nezer for the Sabbath morning service and another exemplification of the old adage that "too many cooks will spoil the broth."

That Uncle Nezer was not bold headed at his advanced age, under such circumstances as these, may be taken as a striking proof of the great salubrity of the Rocky Mountain climate.

The Richest Man in the World.

The Khedive of Egypt is probably the richest man in the world. His yearly income is \$50,000,000, and he has twenty-five richly furnished palaces within the walls of Cairo. He is vastly more progressive than the Sultan, his Turkish master; he is rapidly extending his dominions, building railroads, and making commercial improvements, and will ultimately become independent of Turkish dominion. He is at present making arrangements for the construction of a railroad up the Nile to Dongola, and thence across the desert to Soudan, which country he will make one of his own provinces. It has been remarked of him that "the Viceroy upon any throne in Europe, would be the greatest monarch of the age." He is not only a prince, but a merchant, a capitalist, a statesman, and a cultivator. He sleeps only four hours out of every twenty-four, and at his desk centre his railroads, steamship lines, telegraphs, postal service, private estates, sugar mills, cotton culture, army, navy, and civil service.

Heavy Railroad Suit.

At the late term of the Chancery Court at this place, Messrs. Shields, Netherland, Deaderick, Taylor and York, as attorneys for numerous stockholders of the East Tennessee, Virginia and Georgia Railroad Company, filed an injunction bill against Messrs. Wilson, McGhee, Jaques and others; the object of which, as we learn, is to prevent the sale of a majority of the stock of the East Tennessee, Virginia and Georgia Railroad Company, by Messrs. Wilson, McGhee, Jaques and others, to the Southern Railway Security Company. The result of this suit will be looked for with considerable interest by the people of this section, as it involves some questions and points in which our community are very much interested.—*Morris-town Gazette.*

\$150,000 of State Bonds Returned.

On Monday, R. T. Wilson, President of the East Tennessee, Virginia and Georgia Railroad, purchasers of the Cincinnati and Cumberland Gap Railroad, paid through the Mechanics Bank of this city the above amount of State bonds with January, 1871, and the subsequent coupons attached. This is the last payment due on the purchase of the above road, \$75,000 having been paid October, 1871, and a similar amount in October last. Governor Brown and the new officers, Col. Chas. H. Smith, Secretary of State, and W. W. Wilson, Comptroller, immediately cancelled the bonds and laid them away for future reference.—*Union and American.*

The little son of a prominent Baltimore minister said to his father: "Pa, St. Paul was a Southerner." "How do you know that, my son?" "Why Sir, in the eighteenth verse of the eighth chapter of Romans he says, 'For I reckon.' None but Southerners say reckon."

BOYD IN DURANCE VILE.

His Repugnance to Assuming the Prison Garb.

He Bears the Indignity with Christian Serenity.

Thos. G. Boyd had his wish gratified so far as a quick transit to the goal was concerned, and, as is known, left Knoxville last Friday night for Nashville, where he was met at the depot in that city by Deputy Warden Jo. J. Ivins and conveyed in a close carriage to the penitentiary. He was cheerful enough and shook hands cordially with several acquaintances whom he met.

HE ASSUMES THE CONVICT'S GARB.

On arriving at the penitentiary Boyd was much chagrined to learn, after "registering" his name was gone through with, that it would be necessary for him to assume the picturesque costume worn by the prisoners. But when he found that he was allotted with the best grace possible under the circumstances, and likewise to a clean shave at the hands of the tonsorial artist of this eleemosynary institution which he will grace with his presence for half a decade. He was interviewed by a reporter of the Nashville *Banner*, and in response to an inquiry as to how he took his imprisonment, replied that he bore it with

CHRISTIAN-LIKE PATIENCE.

saying that he had his choice either to be imprisoned in jail or in the penitentiary. He chose the latter, because he did not wish to be confined in jail to wither as a rose without the sunlight. He desired to be in a place where he might get occasional glimpses of the glorious orb of day, if not to bask in it. Sunlight was as beneficial to man as to a shrub or a plant, and without it he could not hope to enjoy the fullness of good health. There in the penitentiary he had discovered that he would have not only the sunlight, but good, fresh air. He did not desire to grow weak, but rather to increase his physical strength. Though he was sentenced to confinement, and not to hard labor, he would, nevertheless, volunteer to perform some duty which would not only conduce to his health, but have a tendency to relieve him of the tedium which might ensue from prison life.

A LITERARY TASTE MANIFESTED.

When thus engaged he would devote himself to reading that he might forget, in the perusal of good and wholesome books, his deprivation of the great boon of liberty, and while he attended to his physical welfare he would not forget his moral and spiritual well being. He inclined to historic and religious books, and had that day sent an order to the Methodist Publishing House for the following works: *Catechisms of Rome, Glimpses of Heaven, Hope for the Fallen, History of Moses, Napoleon Bonaparte, Notable Women of Olden Time, and History of the Patriarchs.*

Before reading a history he studied thoroughly the geography of the country about which he intended to read. He had never read a novel, chewed tobacco or drunk whisky. He was not as much affected now at his imprisonment as he was when the charges were first brought against him, and a thousand and one rumors circulated to his great discredit.

WHY THE "ASSASSINATION" DODGE.

FAILED.

Up to the time he had made his escape to Canada he had suffered great mental torture, and he was induced partly to take this step for fear he might become utterly demoralized and lost forever. He had instituted a plan by which, had it been carried out, he might have escaped. He had made arrangements to have a white corpse sent from Cincinnati to the nearest railway station in a box, which was to be taken charge of by two men, whom he had paid to carry out the stratagem, attired in his clothing, put such chemicals upon it as would cause it to decay rapidly, bury it a few feet below the surface, and at a time when it had reached such a state of decomposition as not to be recognized. It was to have been discovered, but for some reason the plans were not carried into execution.

"ALL PROVIDENTIAL."

"When the devil was sick the devil a saint would be; When the devil got well, the devil a saint was he."

Boyd has mingled a good deal of practical philosophy with his "Christian-like resignation," and wisely endeavored to create a favorable impression on the prison officials. He was very communicative to the *Banner* reporter, saying that he believed his imprisonment was "all providential," and that he was suffering for a score of men who might, perhaps, have had to serve out terms in the penitentiary if he had not. He intended to bear up under his afflictions and to come out of confinement a better and more religious man. Greater men than he had suffered imprisonment, and he was willing to let it run its course. The tinge of wearing the stripes was made less sharp by the kind treatment he and the other prisoners received at the hands of the officials of the prison, and he would make a good prisoner.

"TOO THIN."

In Mark Twain's description of the Nevada funeral, those who have read this exquisite piece of humor will remember the expression of "Scotty Briggs," the committee man appointed to secure the services of a minister to preach the funeral sermon of a deceased "rough," when in a moment of admiration at the acquiescence of that gentleman, he proposed to "clean out" the preacher's enemies. Using his own language, Scotty swore he would whip anybody who didn't like him till the possible foe "couldn't tell himself from a last year's corpse." We mention this as an illustration and cite the authority, "Josephus" may mention a case in point, but of this we are not assured. Something akin to the subject, however, may be found in the history of the Roman catacombs.

It is said that the prepared white corpse which he had to have delivered at last named a station on the railroad is "too thin" for any but the most glibly to swallow, and is now but the expression of a vain regret that a more feasible plan was not undertaken than the one carried out. If the corpse was to have been destroyed by chemicals before being discovered and identified as the remains of the fugitive—which he says was his plan, but that his agents did not carry out their contract—

color would have made no difference, as no one knew better than himself, and which was practically demonstrated on that memorable September day in the mountain fastness, when the hideous deed was committed at which ghasts themselves would blush in the suites of the body of the unfortunate negro, which was torn from the grave to furnish material for the diabolical orgies.

That the event was premeditated was clearly demonstrated by the fact that the body was

PACKED IN CHARCOAL.

in order to keep it from decaying too rapidly, and by whose direction this was done is well known. "The best laid plans of mice and men oft gang a-glee," and this is an exemplification of that trite Scottish proverb and none who heard Reagan's testimony would for a moment doubt that he was aiding a part.

One of Boyd's own family remarked, when Samuel Bowles' grave was opened and found empty, that it "was either a Tom Boyd trick or a Yankee trick," explaining that the former would have done it for the purpose developed in the plan which was then being exposed, and intimating in the latter part of the remark that the detectives would, in order to make the case against Thos. G. Boyd clear, showing by the remark that he considered the case a desperate one.

A NOBLE WOMAN.

All who are acquainted with Mrs. Boyd, or who witnessed the devotion manifested by her at the trial of her husband, speak of her as a devout and earnest Christian and her prayers and influence may in time exert that salutary influence on him that he now professes to feel in a modified way.

In his interview with the *Banner* reporter, Boyd spoke of the heroic fortitude with which his wife had borne up with his trials with much feeling, but rallied himself on saying that his family would remove to Nashville within the next few days, and remain there and visit him during his imprisonment. She, of course, will not be permitted to take up her abode in the prison walls, but will be allowed to visit him at will under the usual rules and under the surveillance of the prison officials. Boyd is allowed the liberty of the grounds and has a comfortable cell assigned to him.

Gleanings.

The Indianapolis *Sentinel* has discovered a man "possessing no instinct of manhood above that of a hog."

The man who can't afford to take a newspaper paid three dollars for another dog, Saturday.—*Danbury News.*

One Indiana sheriff has had the painful duty of selling out six printing offices within a year past. So says a jealous Ohio paper.

A merchant advertised for a clerk "who could bear confinement," and received an answer from one who had been seven years in jail.

A Western editor was recently requested to send his paper to a distant patron, provided he would take his pay in "trade." At the end of the year he found that his subscriber was a coffin-maker.

A New York dentist, up town, digested one of his patrons recently, by requesting him not to open his mouth any wider, as he intended to stand outside during the operation.

SHERMAN'S BILL FOR SPECIE PAYMENT.—Senator Sherman's bill to resume specie payment by the payment of coin or five per cent. bonds for greenbacks is in advance of all other kindred propositions toward adoption.

Mr. Hooper, of Massachusetts, chairman of the Committee on Banking and Currency, states that he and other financial men in the House have information that it is looked upon with favor by the mercantile community. At the joint meeting of the Finance Committee of the Senate and Banking and Currency Committee of the House, some alterations were suggested to make it more explicit, otherwise nothing was said against it. Senator Sherman will call the bill up in the Senate in a few days.

The Utah Question.

The President was at the Capitol today for the purpose of urging upon the members of both Houses of Congress the necessity of taking some decisive action this session upon the Utah question. He held consultations with the members of both the house and Senate Judiciary Committees, and stated that he had been petitioned by a vast number of the inhabitants of Utah to not only guarantee them the usual constitutional protection, but to afford them the rights which properly appertain to American citizens. The President intimated that he could immediately send Congress a special message calling on them for legislation on this subject.—*Wash. Cor. Cin. Com., 3d Feb.*

Specie Resumption.

The debate over Senator Sherman's specie resumption bill to-day shows pretty conclusively the almost hopelessness of getting through Congress at this session any measure relating to the finances. There would appear to be too much diversity of opinion to afford an opportunity for the reconciliation of differences in the short time left of this session.—*Washington Dispatch of the 3d.*

"A Long Time Between Drinks."

The Memphis *Avalanche* says that the "whisky fiend who slips" out of the theater between the acts to "soak," and then returns to poison the atmosphere with foul breath, is to be "done up" by the press next, and will soon be encased and laid carefully away with the defunct "dress circle fiend," as another relic of barbarism.

Two crosses of turberose are all that remain to mark the spot where lie the remains of Miss Greeley in Greenwood Cemetery. Attached to one of the crosses is a card with these words: "To-day the will of God elects him to a place from which all human honors look small and dim.—*Chapin.*"

The following is the latest American swan of describing a catastrophe: "Mrs. Swan, of Cochran, New York, lighted her fire with kerosene, on Monday, leaving a husband and one child."

A lady wrote of her lover, who had become insane, that "he had gone out of his mind, but had never gone out of hers."

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